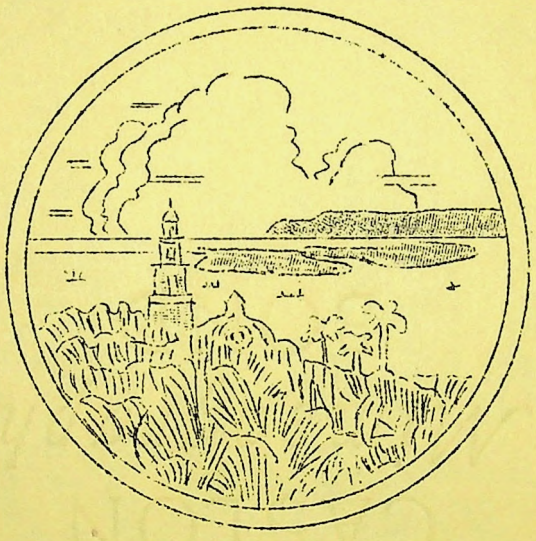
The ROUND ROBIN



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SO YOU WANT TO KNOW YOUR FUTURE!

Do you really want to know your future? Well, if you are sincere, and honest, and reasonably intelligent, there is an infallible method for discovering a good portion of it. Not all those trifles you think are so important, but the main character and drift of events. Far from being a new method, it is so familiar in principle that most of us lose sight of it.

Gina Cerminara, in the December A.R.E. Bulletin, puts the matter concisely: "The future holds for you exactly what you put into the present. Action inspired by selfish motives will bring you pain.." And on hearing this, the egotistical surface consciousness of most of us exclaims, 'Well, I ought to get along first-rate, if that is true.'

But what is needed, of course, is a perfectly honest, critical, penetrative self-analysis. The idea is, to get behind the camouflage of the self, get back of the pretended motive and find out just what it is that the deeper self really wants. Becuase this self always gets its desires in the long run, if they are persistent and genuine. What you really want, you get - and that is the clue to your future.

We call attention to the (alleged) communication from Sir Oliver Lodge, reviewed in this issue of Round Robin. It's chief virtue, in our opinion, is its commonsense insistence that this life is the MAIN CHANCE. "We are shaping and making the spirit body at every moment." It alone is wholly plastic and amenable to the energy of thought - far more so than the physical body. We are making now, with every thought and act, the spirit body, desire body, astral body that we shall have to live in later on. We can't do that in the 'next world', but only here, on the plane of causation and creation. We do it by desires, motives, and conduct. If we don't get our minds off of money, influence, social position, earth-binding thoughts in general, our next world bodies won't be fit to live in.

There are many learned and elaborate statements of this fact, but Sir Oliver gets it down to anybody's understanding. A spirit-body created by money-thinking, luxury thinking, self-praise thinking, can't function in a world where these ideas don't exist. So, many of us have to come back to this plane and have another try at it.

The old-style theology, with its doctrines of hell fire and eternal punishment, seems vicious and blasphemous to us, but there was one high virtue in the preaching of it. We mean its fanatical, frantic insistence on the urgency, the desperate urgency, of turning Godward now, at this moment, while earth-time yet remains to us. We concur in this urgency, not from fear of a vengeful God, but because of the concept of a law-full universe and what we have learned about it. All the 'vehicles' - dense body, etheric body, astral, mental, spiritual body are idioplastic (mind-made/ bodies; and it is here and now that most of their making is done.

If you want to know your future in this world, discover your own deepest and truest desires. Question your subconscious in meditation, and make your own predictions. If you want to know how you will get along in the after-death life, the same facts will serve you. If you don't like the outlook, try to clarify your sense of values. We don't have to be seers or mystics; the Golden Rule and the Christian virtues are still to high for most of us.

- COMMUNICATION FROM SIR OLIVER -

A special issue of the Journal of the British Society for Psychical Research reports a long communication from Sir Oliver Lodge, through the medium Gladys Osborne Leonard - all of which is set out in some ten columns of the Psychic Observer for January 10. The seance was held April 20, 1944.

Most of the talking was done by the medium's Guide, Feda, but at times Sir Oliver's coice could be heard independently, as a strong whisper.

Mrs Leonard, of course, was Sir Oliver's medium through whom Raymond is said to have communicated, and the Guide Feda is also the same. Drayton Thomas, reporting the seance, says that the most evidential part of the communication was the characteristic manner, distinctive vocalization, little pauses and repetitions, general impression of personality - all very convincing to one who had known Lodge intimately.

The first item was a message to Brodie Lodge (son), to tell his wife she was correct in her impression of Sir Oliver's presence while she was working with plants in the garden. Mrs Lodge verified the incident "one day last week." Many other indications of identity are scattered through the communication; here, however, we select certain remarks of interest from other points of view.

(1) Lodge says he has "knocked off 30-35 years. The processes of rejuvenation were easy for me, but I don't think they are for all people."

(2) 'This body seems more of a material nature than I would have thought possible... It seems to be ready made. We make it during our earth life... there is considerable difference in the content of each body.., I call it a spirit body, I'm not going to call it an etheric or astral body. Its condition is governed voluntarily during earth life and automatically after passing. This is-a very big subject, Thomas.'

(3) The communication goes on to say that everyone should have some working knowledge of psychic facts, for the reason just given - creating of the spirit body. 'I have delayed a considerable time (4 years) to make sure of my facts and deductions... I have had many talks with Myers about this... The spirit body cannot adapt itself to the other-world life until the personality has had many varied experiences and has profited by them.... The average person can avail himself of only about ten percent of his opportunities in spirit life' (because of this lack of development), 'hence has to reincarnate...He can't go ahead, and he isn't allowed (by natural laws) to stay here and stagnate, hence he has to go back to earth life...the earth is the school, the testing ground... He finds there is something wrong here, he can't make use of the possibilities, but if he doesn't he will lose identity... so back he has to go.'

Sir Oliver himself, because of his interests and activities while on this side, seems to enjoy many advantages, but he speaks (without complacency) of 'people of the greatest eminence and worldly success, who come over here and have to crawl, virtually crawl.' "Those are the only people who wish to return to earth ", (perhaps, we take it, because they want to build the spirit body rightly, or because the earth life is their one vantage ground and field of success).

(4) The communicator keeps returning to this theme. 'The spirit body can be so created during earth life, that it will have an immortal existence, and reincarnation is then unnecessary. But most people find it necessary to come back... There is such a thing as the Divine Spark within every individual, and the nature of this, evolving, is opposed to the congestion of undesirable elements... If a man's nature can be oriented toward this Spark his evolution is speeded up... Man should not ignore death, nor fear it, he should examine its possibilities... the spirit body can be perfected during earth life.'

(5) 'I think - I'm not sure, but I think - that man can enjoy certain excursions in his spirit body (during life on earth), and these will give him an idea and foretaste of its advantages... the more people who can do this the better, perhaps. I think they will meet each other out of the (dense) body and get accustomed to the idea.'

'One reason people who come into the spirit world (during sleep) do not remember their experiences, is that the persons they meet here seem part of normal life.'

'We must erase the line between earth life and spirit life - it's man-made, has no real existence - it's like national boundaries.'

(6) 'We are making and shaping the spirit body at every moment, in every action and thought... More so than with the physical body..This latter has a kind of mind of its own, instinct, and belongs to the physical world. It's not amenable to control as is the spirit body. That's what we shall have trouble in ramming home to most people. The great physical consciousness or instinct (of the world) contains whatever is called evil; the Divine Spark is separate from it, and the will of man is poised between the two... There must be desire for progress, and then effort, then the Spark fans into flame... Nothing is beyond man, he has no limits. We must get this idea across, because it will remove the concept of limitation...'

Though no one can say that Lodge's identity is 'proved', he has probably establsihed it as well as if he were talking over a telephone, or from the next room. We do not intend to argue about what the words identity and proof mean - but we do bring this communication to the notice of all people who believe seance communications consist wholly of "a mass of ethico-religious twaddle."

And also, of otherwise intelligent persons who are convinced that seance communications originate only from earth-bound spirits, astral shells, elementals, mocking and deceitful devils - other malicious or half-witted entities - and this in the face of thousands of pages of highly intelligent 'messages', irreproachable in moral character.

We do not question the presence in the 'next world' as in this one, of innumerable liars, nitwits, and mischief makers. We have listened to them many times - but we have also heard words of power and wisdom, and find no reason or acceptable authority for rejecting them.

Returning to the text of the communication, and to our paragraph numbered 1 - the point about difficulties in rejuvenation is new to us and not very intelligible.

(2) The material nature of the spirit body. The word material is acceptable to all students of these subjects, but we note that Sir Oliver makes no mention of the 'second death' or of of successive 'vehicles'. Not that the omission 'proves' anything; it was probably an irrelevant topic.

(3) The important gist of the matter is the insistence that the spirit body is built up during earth life, and this is entirely in line with spiritistic and occult teachings. We cannot condone the failure of spiritualists and Illuminists of all degrees, to emphasize this fact continually, in the most simple and forcible language possible. This present life is the main chance. You cannot make a beginning, or even a near-beginning of your personal evolution, in the 'next world'; it has to be done here and now. This is not a matter of faith, or of religious authoritarianism, but of natural law. The whole body of occult knowledge concurs on this. Whether we like it or not, Nature 'works that way.'

(4) Reincarnation unnecessary - under some circumstances. The Illuminist would find a book-full of things to say about this statement, but we will let Sir Oliver's statement stand without comment - except that he probably means what is called 'achieving the permanent astral' (which is not truly permanent, but of great duration). He seems to suggest that most reincarnation comes from the astral levels - though he may be allowing for the completion of the cycle also.

(5) This is a most interesting and important point. Some writers (including Dr.Merrell-Wolff, of Pathways Through to Space) think astral projection is a waste of energy, but Lodge points out that it has certain values. "How many accumulated follies and false doctrines disappear in a moment" exclaims YRAM, speaking of the effects of this experience.

(6) "That's what we have trouble in ramming home." - that it is the spirit body, astral body, that is really subject to our control. With miraculous speed it responds to every impulse of thought and desire - and this too the experience of astral projection brings home to one. It is one of the 'signs of the times' perhaps, that astral projection, in the words of Occult Digest, has become 'almost a fad.'

---------- ----------

The Death of Faustus

Ah, Faustus!
Now hast thou but one bare hour to live,
And then thou must be damned perpetually!
Stand still, you ever-moving spheres of heaven,
That time may cease and midnight never come...
O lente, lente currite, noctis equi!
The stars move still, time runs, the clock will strike,
The devil will come, and Faustus must be damned.
O, I'll leap up to my God! Who pulls me down? -
See, see where Christ's blood streams in the firmament!
Mountains and hills, come, come and fall on me...
O, it strikes, it strikes! Now, body, turn to air!
O soul, be changed into little water drops,
And fall into the ocean, ne'r be found....
My God, my God, look not so fierce on me!
Adders and serpents, let me breathe a while!
Ugly hell, gape not! come not, Lucifer!
I'll burn my books! - Ah, Mephistophilis!

(Faustus, Marlowe, 1604. Pas.from last sc.)

- ONE DOZEN LIARS -

or

Set One so-and-So to Catch Another

We don't know that there were a dozen of them, maybe only six or seven, but dozen makes a better title. We're referring to the self-confessed liars that the Woman's Home Companion calls 'investigators', and sent forth in a dozen cities to get the grim and ghastly low-down on 'mediums' and 'psychics.' They agreed on a yarn about an imaginary dead marine, his widow and children, and $2500 savings, and palmed it of on some twenty alleged mediums - all of whom, of course, lied right back again, thereby proving something or other.

Tut-tut! to all such crusaders. Only twenty of these miscreants, when Round Robin could have tipped you off to twice that number, and no trouble at all? Zealots for truth or profit have been exposing pseudo-spiritualism for the last hundred years, so WHC is no Columbus.

The real viciousness of this Companion article, of course, is its implication that spiritualism has been tested and overthrown - altho in fact it does not offer a single word of honest recognition of spiritualism, as a formidable accumulation of facts and a vast body of belief. It names only 'investigators' and fraudulent 'mediums'- from which the public draws the easy inference that all spiritualism is fraud.

We point out that the brew was already cooked, and elaborate lie devised, and certain anonymous 'investigators' sent out with intent to deceive, and with the purpose, not to find truth, but to gather material for an exposè.

We recall a hackneyed principle of the common law, about coming ing into court with clean hands.

And is there any reason to suppose that these 'investigators' knew anything at all about psychic matters, or had a single day's experience in this obscure and difficult subject.

On what basis did the 'investigators' select these twenty horrid frauds? (Of course, not with the idea of getting exposè material!!). There are responsible organizations and research men who could have recommended trustworthy mediums - if the 'investigators' had wanted to find them.

We're aware that spiritualists are far from blameless for the campaign now being waged against them. They have never yet been able to clean house, tho some of them are really trying to do so. All the same, we object to the tacit identification of some twenty probable crooks picked out by a dozen or so liars, with the whole religio-scientific movement of spiritualism.

"If the riddle of death is solved" says the WHC article, "if communication with spirits is established, if the future is to become an open book, all this will be heralded from pulpit and press as was the atomic bomb."

Sancta simplicitas!

Whoever set down that gem, let him break staff and drown book, for he has achieved the ne plus ultra of child-mindedness. Catholicism

has recognized the facts of spiritualism for fifteen centuries, and many a protestant minister acknowledges them, and scientists by the hundred, and tens of thousands of intelligent people everywhere - butwe have still to hear the official acceptances of orthodoxy, either religious or scientific. The reasons for this, of course, lie in our whole historical and cultural background.

And does this here-unnamed WHC writer really think there is some connection, or identity, or logical sequence between the first three pregnant pauses of his sentence - between 'solving the riddle','establishing communication', and the opening up of all future mysteries? It is hard to see how anyone could possibly know less than this WHC author does about spiritism.

The beagles of the WHC also discovered (!) the 'lunatic fringe'- that is, the sizable company of fanatics, sensation hunters, and gulls-by-nature who hang about seance rooms. There's plenty of them, and plenty of fattening fakers to flourish on them, among a hundred and forty million people. We have vaguely discerned a similar aura around other religionistic groups also, of the 190 listed in Milner's Religious Denominations. Spiritualism has some distance to go, to catch up even with old-fashioned revivalism, in sensational effects.

Yet the intent of this Companion article, mind you, is supposed to be snow white, of a purity supreme. These twenty fraudulent 'mediums', one gathers, are gnawing at the very roots of civilization - and here are the items of indictment: (1) They do an immense business (2) they confuse weak-minded people (3) some times they break up homes (4)they befuddle their clients with crystal balls (5) the grief-stricken are lured away by them from "the honest therapy of religion" (We did NOT make that one up) (6) They "discredit sincere scientists". Maybe they do, but with whom, besides the WHC editor? (7) Finally, their victims are "lured away from the true faith of priest, minister, or rabbi."(As ecclecticism, that's a gem of purest ray - but maybe those three worthies would object, and we would have three true faiths all at once).

The WHC writer saved that thunderclap for his last paragraph, with true climactic instinct. There is perhaps nothing finer, in the whole realm of poppycockiana.

We almost forgot to put in that crack about "ectoplasmic spirits of the astral plane". If that twaddle actually came from a seance room, it's proof enough of the 'plane' on which these eager beavers were 'investigating'. What things are done in the name of public welfare!

Et nos patientiam da - Lord, give us patience!

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ENTRÉE INTERDITE aux radiesthesistes. Will the day soon come when this will appear over the entrance, for all 'sporting events' and stock excanges and similar temples of Mischance? So fears La Meuse at any rate (Paris). For now le pendule, the pendulum is all the thing (or swing) in La Belle France - and in once-merrie England too, for that matter. And it appears that one M. so-and-so has gained 40,000 francs, betting on pendulum predictions for horse racing. Well, if it's any object to get people interested in La Radiesthèsie, et les pendules surtout - Voilà!

SPIRITONS AND SPIROCULONS

in the

LIGHT OF PSYCHIC MONISM

by

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(The Editor of Round Robin addressed an inquiry to Dr Haley concerning several problems raised in the following article, and to this Dr Haley kindly replied at length. We greatly regret that the printing of these addenda must be put off until the March issue, and our readers are urged to consider the two articles as inter-dependent, and to examine them very carefully before forming an opinion. Original facts and interpretations are essential to progress, and the Round Robin solicits them, but does not necessarily either concur or oppose. The Round Robin Editor hopes to make some comment of his own on Dr Haley's viewpoint, but is anxious to receive productive questions or criticisms from readers).

Fechner points to a connection between the consciousness of the individual and that of a world-soul. Paul's reference to the Father in whom "we live, and move and have our being," agrees with the concept of psychic-monism. According to this theory, which may be regarded as a proposed explanation for psychic phenomena in general, all beings are conditioned by, and in fact, owe their very existence to a world-soul. Like fish in the sea, they are derived from its substance, live their lives under its influence (Nature's laws), and at death are resolved within its universal being.

Hence, in the light of this view, such an apparently complex phenomenon as bi-location, or even tri, or multiple location of identical personality, becomes, in principle, understandable. But, as fish in the sea, or seed bearing plants in the soil leave seeds of personality behind them for species propagation, so is it necessary for the maintenance of a train of thought which squares with scientific epistemology, to think of the spirit world in this manner.

Without the guidance which biological epistemology, in particular, offers us, we may fall into the sentimental error with which some Spiritualists indulge themselves. We will find ourselves insisting, on an entirely apriori basis, that the soul, in post-mortem existence, "lives just like it does here"; it possesses a body five or six feet tall, has stately flowing garments to wear, and a new hat just out of the cardboard box. Not even the necessary molar teeth, for the mastication of the turkey at the sanctified feast if Thanksgiving or Christmas cannibalism are forgotten. The slant-eyed devas and mahatmic gods of the Orient, and the round-eyed cherubim of the Occident are also indicative of this misleading tendency to anthropomorphically shackle universal law into the sphere of wish fulfilment.

Now the facts of scientific epistemology are not contra-indicated by those of the experimental laboratory which is the seance room. Far from this being the case, the two are in harmony. For granting that the materialized spirit does often have a white robe, it is an ideoplastically generated one. It is made in a crudely

SPIRITONS & SPIROCULONS, etc.(contd.)

extemporized construction, for identification purposes. It would be a strange thing if the tadpole were to spring like the Greek deity, from an ovo-plasm,fully formed. The laws governing parsimony in nature, and those relating to function as the excuse for the development of an organ would be violated. Nowhere in the embryology of the phyla of the animal and plant series does such biological absurdity exist. Its life history over, the tadpole frog exists only as an egg again. I am now speaking of the physical form only. But I am arguing that if the soul survives, it would be contrary to biological epistemology for it to possess other than a seed form. The materialized spirit form glides; it does not walk. What need then for feet? Lacking a measuring rod for the interpretation of the variable and ephemeral visions of the prophets, followers of religious groups become tied by dogma. Through repetition of the creeds which verbally impress and reimpress the experience of the prophets and the Fathers of the Churches upon the church masses, the dreams and visions of the latter tend to repeat the experience of the prophets. Thus they become ever more sacred and inviolate to the thus millennially hypnotized groups.That there is basic truth underlying such experience, I do not deny, but affirm. Let us now see whether the facts of objective and subjective experience can be reconciled to this line of thought.

An experience of the writer may be used here to illustrate the discussion. It can be checked by the general experience of parapsychologists in the seance room. While sitting, with perhaps ten or more other observers, at a seance before a cabinet in which reclined on a chair, the medium M. Williams, two forms appeared. One was the wife and the other the husband of a couple, related, during life, to the writer. Both were quite unknown to Williams. The wife had been of plump, short stature, and the husband tall, slender and bearded. The wife had been killed perhaps a year previously, when struck by a careless motorist. At the mortician's parlors, her face showed four marked contusions which appeared dark on her skin because of a pronounced ecchymosis due to subcutaneous blood vessel rupture. Two of these were on the forehead, and the remaining two in the region of the maxillary facial surfaces.

As the writer, checked by other sitters, looked, a tiny, bright "spirit light" moved out of the cabinet to a point perhaps one meter from the opening in the curtain. It was about five feet from the floor. Here it remained stationary and an ideoplastic moulding process began. The tiny light enlarged. It seemed to possess a dim corona of luminous mist about it. It proceeded to grow, like the germinal disc of an embryo, in lateral and longitudinal directions, until a roughly square mass of bluish-white ectoplasm, seemingly about 16 to 24 inches, had developed. A constriction near the center, in the horizontal plane now appeared. Crude buds, which became short arms and legs became evident, two above and two below the waist line of partial segmentation. A cephalic vesicle then became visible, with a cervical constriction for the neck. On the face of the ephemeral head four dark marks were apparent. In size and location they resembled those described above. They were, of course, intended to identify the injured wife, as were also her plumpness and shortness of stature. To assist in this identification for both forms, a tall, slender and bearded masculine figure emerged from the cabinet, following the wife, and remained somewhat nearer to the curtain. The two remained in full view of all sitters for perhaps 30 seconds. They then began a slow dissolving movement characteristic of such psycho-biological presentations.

The writer has used, to assist clarity, a few embryological terms, since the forms seemed to roughly parallel the development of the mammalian germinal disc with its primitive (egg-cell) point of light, central notochordal streak and ves-

SPIRITONS & SPIROCULONS, etc., (contd.)

cicular anlages.

We see here, that while the husband possessed a "robe", it was of fugitive character, and hence should not be regarded as normal to a spirit in spirit life. Rather, the concept and fact of the point of light is fundamental. It fits in, as does its succeeding ephemeral development, with the facts of biological epistemology. It conforms to universal law.

The observations of the clairvoyant, as the writer has personally studied them in himself and others, square, in the main, with seance room notes. The Spirit (except for certain apparitional appearances), comes before the gaze transitorially, and is gone in a moment, frequently. When the time of remaining is extended it is for some purpose requiring time. Usually only the face, built up in sketchy fashion, is dimly seen in "the astral light". His identification and "message" are the important thing. Spirits do not waste time, but come only for some helpful purpose, be it ever so slight. As in the case mentioned, form is wholly subordinate to these two items. When he comes as a face or a form he is not usually seen as a point of light because the "building up" process has been done from his seed form, (spiriton) state so quickly it could not be seen.

Let us turn now to the theory of the spiriton. The writer will not describe the basic (theoretical) form seen in the blue sky typically, and also under other conditions. This has already been covered in other pages of the R.R. and in his books and pamphlets. Most of those who wrote, beside the writer, however, spoke from a point of view which is only intermediate between normal and clairvoyant vision. Many do not seem to "develop" their seeing beyond this point. But by the now well known and established methods of occult progress, the point which has been described as the "spiroculon" may be reached.

When small, bright or dull, whitish blue or yellowish lights are seen against any sort of background; when these appear and disappear quickly; when something of a pragmatic or useful sequence occurs just after, indicating their precognitive character; when they, in other words signal to one, one may assume that he already has, or is developing a "spirit band." Some people among the occult groups, having followed the prophets in their thinking, prefer to think of these appearances as "fire lives," or to designate them by some other term such as "virgin spirits." But since the arrangement of psychic photographs which may be made as proceeding from tiny points of light to larger ones nearly always show human faces, and since these lights develop in the seance room as human faces generally, and since one can see them as human, and since appeal to "the angel" of which recent R.R. writers have spoken designates them as human, for the writer at least, they are here treated as human and the basic form of soul survival. The spiroculon signalling, if one may take the word of some occult writers for it, and other material purporting to come from spirit sources, is a universal system of signalling among spirits, and from spirits to men. About the time the spiroculon is seen the "angel" (Superior Dynamism of Geley) should or does make his debut into consciousness, at least for many.

A brief description of the mode of manifestation has been given in the preceding paragraph. A further illustration of the work and functions of spiroculons will now be attempted. It must be understood that the writer, here, in giving one of his own experiences, is speaking from the point of subjectively observed occurrences. Having made an appeal to the Superior Dynamism for information as to how

SPIRITONS & SPIROCULONS, etc.(contd.)

clairvoyantly-seen writing is constructed, a vision at the hypnagogic level was noted. A multitude of tiny points or spheres appeared and moved into position to produce alphabetic characters. The writing so produced, the tiny spheres scattered an took on a slow undulatory movement, resembling the blue sky motions of spiritons. Their speed, though visible, was incredibly swift and accurate for the mass movement of bodies into prearranged form. Here, it seemed to the writer, was a workable hypothesis, if not a theory, for the mechanism of the presentation of subjective appearances of at least some kinds. While it is admitted that autosuggestion played its part, if it is assumed that the small bodies seen were spiroculons or spiritons, a glimpse of the way of work of the latter may have been obtained.

When one sits quietly and gazes at the atmosphere, or even the floor or blank walls of a room, if he is a "developed" psychic, he may see a streak as though of a tiny light passing him. In time he will see that these streaks are the rapid motions of small lights. The writer has been told, via the Superior Dynamism, that these are "directions". They are invariably practical, and usually precognitive. At times when conditions are favorable, they will invite to meditation. Meditation being undertaken, they will shine in considerable number, somewhat like stars in the sky. At such a time, also, at the hypnagogic level very often, a sound which resembles the rush of wind in short gusts, but without cutaneous sensation will be felt. It may be assumed that this phenomenon is caused by spiroculons impinging upon the tympanum or disturbing the fluids of the middle ear. The next step will be, or should be "messages" audibly received.

The precognitive work of this mechanism has often been observed by the writer when on street cars, the starting, stopping and swaying of the vehicle being shown in a sort of pantomime made by the behaviour of the spiroculons. While sitting at a theater, a psychic person can, in a sketchy way, perceive a pantomime play going on before the real movement appears.

The writer thinks he is due to pause at this point, and explain to the Editor of the R.R. and his readers, that he must admit that he has broken a previously made promise not to inflict too much clairvoyance upon a reading public, when he cannot check it by experiment of objective sort. Early issues of the R.R. had made the writer feel that this was the preferred procedure, but his cryptaesthesic accelerator has been stepped on a little by the astral excursions of Mr. Crump and Frater I.N.A., resulting in the impulse to also glorify his own visions a little. This whether or no he sticks to his cabinet and camera.

By way of a brief summary, may I point out that:

(1) The theory of the Psychic Monad is inclusive enough to include all psychic phenomena, when to it is added the epistemology of science, and the concept of the personalized Superior Dynamism.
(2) It destroys no religious philosophy or theology, but clarifies and modernizes them.
(3) When the concept of the spiriton, including the aura manifesting spiroculon, and that of ideoplasty are added, the Summerlands of the Spiritualists and the Planes of the Theosophists are harmonized and clarified.
(4) That dreams, visions of all kinds in the psychic field and out-of-the-body experiences may be better understood in terms of the Psychic Monad (a big Spiriton?) and the spiriton theory.

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The Theosophical Forum for January contains, among other excellent articles, one by editor Charles J. Ryan entitled "Theosophical Trends in Modern Spiritualism", constituting a review of The Country Beyond, by Jane Sherwood. The content of this book (received by automatic writing) appears to be philosophical and scientific, and on the whole quite in harmony with Theosophical teachings. Dr Ryan, however, finds it 'difficult to believe' that these teachings 'come directly from ordinary intelligent human beings living and thinking like ourselves.' Maybe (thinks Dr Ryan) it's the subconscious of the automatist, tapping the cosmic reservoir of knowledge. But then "that endows the subconscious with an uncanny and almost unbelievable skill, and creative Power to build up pseudo-personalities - in fact, one has to extend the meaning of the word subconscious to include elementals, the astral body of the medium, thought forms, shells and what-have-you. And it is to this highly flexible concept that Dr Ryan most inclines. Now, we recognize the literary and philosophic competence of the reviewer - but we also recognize, and cannot understand, the continued dominance of certain fixed ideas derived from Judge, Leadbeater, and Mme.H.P.B. Nearly the whole factual data of the 'higher spiritualism', of experimental work in astral projection, and of the investigations of some half-dozen occult Orders is opposed to these early Theosophic dicta. The accumulation of data is mountainous, and we cannot believe that W.Q.J. or H.P.B. herself would contravene it today. The theosophical position, to our minds, is sheer authoritarianism - the doctrine of Infallibility, like that of Impeccability, is not congenial to our ways of thought - nor to the Zeitgeist of our century.

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If we were to announce, without qualification or explanation, "Professor Rhine and colleagues no longer believe in telepathy"- what consternation we would cause! How many towers come toppling down! Fearful lest the sun stand still upon Gibeon, the moon over Ajalon, we do not risk this destroying stroke. We hasten to assure everyone that it is not the facts summed up under the word telepathy which the Professor now questions. The situation is that 'the evidence hitherto accepted as establisning telepathy can also be adequately explained by the hypothesis of precognitive clairvoyance... There is, as things now stand, acceptable evidence of clairvoyance, or the ESP of objects, but no conclusive evidence of telepathy... If there is any true telepathic ability, new experiments are needed to isolate and distinguish it from this alternative of precognitive clairvoyance... It is found to be very difficult to design a crucial experiment that will isolate telepathy...At present no fully satisfactory and decisive test procedure for telepathy is available.?..'Those who have followed the last 12 years of investigation find it hard to see any logical escape from accepting precognition (Pcg); also, Pcg is a logical deduction from the established fact that extended sensory perseption (ESP) is not spatially limited. But whether ESP is all telepathic, all clairvoyant, or partly both, it is still ESP. Whether Pcg is Pcg-T, Pcg-C, or even Pcg-SP, or any combination of these, it is still Pcg. The total weight of evidence for ESP and Pcg is exactly the same as before.'... 'The answer to these problems is a matter of great eventual importance in the understanding of the relation of mind to the space-time universe.'

Journal of Parapsychology, Precognition Reconsidered. J.B.Rhine. Dec.1945

- Researches in Reincarnation -

Researches in Reincarnation and Beyond is the title of a book by A.R.Martin (1942). Its premise is, that "If mind can remember the past events of this life-time, then it can, when properly attuned, remember and clearly recall events relative to former lives". And experience recorded in the subconscious...can be recalled by the conscious mind. "This is a universal law and cannot be disputed."

The word 'Beyond' in the title, however, implies even more than this. The contention is, that experiences in the ex-carnate state, in the intervals between lives, can be recalled with an equal facility, once the proper attunement is established. The author had an orthodox religious background, became dissatisfied, and formed or joined an investigation group, where a method was worked out for exploring the subconscious mental content.

A hundred pages of the book are given to the record of fifty cases, or 'experiences', with brief comments on them, and the material presented is most remarkable. The different subjects, or 'reviewers' describe scenes from previous lives, in different lands and among many races, give details of their births and deaths and various experiences on the 'non-physical' planes. The author insists that no leading questions are asked, that the subject is not under hypnosis, nor in trance, and that nothing of a spiritualist nature is involved. He describes the phenomenon as 'lifted memory'. Complete relaxation is required, and one assumes (though the author does not say so) that some initial suggestion or instruction must be given, possibly accompanied by the use of symbols; after that the subject begins to function fully in the remembered life, lives over the past experiences with intense reality, but keeps on talking, describing everything, and answering questions.

Pages 121 to 206 are devoted to observations and conclusions, in 5 sections - physical, mental, and spiritual causes and effects of the experiences, and summary. This is, in our opinion, an excellent piece of exposition, and deserves careful reading. The short-coming of the book is the extreme reticence of the author as to the exact methods employed by him in inducing the 'lifted memory'. So long as these are unknown, other experimenters cannot profit by his experience, but must work out methods for themselves. De Rochas and others have of course done similar work, and if Mr Martin uses similar methods, or has improved or simplified them, he should at least tell us as much. The data involved are much tooimportant to be made private property. But our personal information about the author leads us to feel confidence in him, and we recommend the book for careful consideration.

(Published by the author, 146 East State Street, Sharon, Penna)

(211 pp. $2.75)

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Man lives, not in the world of conditions and events around him, but rather in the world of his reactions to such conditions and events... he alone has the power to change these reactions.

A.R.Martin

- OAHSPE - AND MR ANDERSON'S TESTAMENT -

Testament for the New World - Being seven books containing essential spiritual wisdom from Oahspe. Kosmon Press, Los Angeles, 1945.

This book bears the copyright imprint of Wing Anderson, well-known purveyor of prophecies. Our guess is, in another year of so he'll have the King James Version in the bag too - 'quotation allowed for review purposes only.' We're going to copyright Candide, the Decammeron, Holy Night, and The Rape of Lucrece. But anyhow, here's a review copy and we refuse to review it.

We will say, however, that Mr Anderson has written seven pages of very readable preface, about Dr.John Ballou Newbrough, and added a much needed glossary. In between these two one finds 315 pages from the first five books of Oahspe. In the old 1910 English edition these occupy 78 pages, but that's double column fine print, whereas the Testament is well set up and easy to read.

Maybe that's enough, but it still leaves 697 pages of small-print unaccounted for, including the very remarkable Book of Cosmogony, and also omits 90 pages of most extraordinary plates and diagrams. A great pity to leave these out, but Mr Anderson's full version includes them - and one has to leave something out, in dealing with a literary behemoth of this sort.

78 : 315 = 913 : X. X = 3667. Q E.D.

One reason we can't, don't and won't review this Testament is that we don't understand Oahspe - neither the text,nor the plates, nor the diagrams, nor the Angel Communicator, nor Dr.Newbrough, or even Mr.Anderson. But we have been impressed and perplexed by Oahspe for years. We bought our copy for five cents from a smart college professor who had not been impressed at all - and if we had held off he might have given us a dime to carry it away. Then we got hold of a full-page write-up by Whit Wellman, in some Hearst newspaper, and were injudicious enough to read it, and so fell into the tentacles of this enormous literary squid, where we are still struggling.

But we do not speak disrespectfully or even lightly of this book. It's the most formidable literesque production of the last sixty-five years. We find beauty and power and wisdom in it, and can see how the poet or imaginative scientist may find a lift of cloud-capped heights about him. The trouble is, these magnificent perspectives don't integrate. We're too small for the book; it doesn't click with what we know, or think we know, or have been taught to believe. And 'we' probably means nine out of ten, ninety-nine out of a hundred even of its devotees.

There's a story originating in spiritualist circles, some seance or other, that the Communicator of the Oahspe text was a powerful Angel, Luciferian, ambitious to establish for himself a great following on earth and not too particular how he did it. We neither share nor condemn this opinion. But certainly it is written with an air of supreme authority. And it is not the kind of book that any human being ever composed in a year, or, to tell, truth, in many years. And if this Angel were in fact some personalization of sub- or superconsciousness, the mystery grows no less and the achievement remains quite as remarkable.

What we want to say about Oahspe is that there's nothing to say - that is, nothing really intelligent, intelligible, useful to the understanding of this phenomenon. We might call it, pro tempore, a poem, an Art-work, a transcendental epic, a cosmic scripture, which like all Art and all scriptures gives back to us what we bring, yields what we are capable of finding - or it is like a mirror, or fragment of the mirror which is the infinite memory of Nature. Or better perhaps, it is a vast andcloudy canvas, or dim gigantic cinema, whereon the shapes of two hundred and forty centuries pass and repass as in an apocalyptic dream. Are these shapes 'real'? But how can anyone judge, and who can define reality? Arts and sciences, philosophies and languages, sunken continents and vanished races, the panorama of infinite space, of galaxies and nebulae and the far journeying of our earth on her star-strewn track, and a spate of cryptic symbols, and hints of ten thousand mysteries, of times both past and future - all these are in Oahspe.And therefore, if criticism means evaluation, it is not a book that can be criticised. One does not criticise mountains, or the ocean, or sunset clouds, or even lusus naturae, strange happenings and visions of the night. There are, at rare intervals, phenomena of analogous kind in the world of written words. Whoever can speak, can utter certain foolish words about them, but the significance of them, like the significance of a mountain, a dream, or the sheen of a gnat's wing in noonday sun, evades the clutch of human understanding.

We have turned our text into a pretext - Mr Anderson's Testament into an Oahspe discussion. But then, this Testament is Oahspe - that is, a tidbit or nibble or first bite at it. If he put it all in, he would have 3687 pages instead of 315. That's something his readers ought to know - and which he doesn't tell them.

We speak of the magnificence of Oahspe, and in the same breath say that many think it is the world's dullest book. You have to have an Oahspe type of mind, to do anything with it. We have run on and on about it, because it is one of those phenomena of human expression which no glib psychologist has ever yet said anything intelligible about. We don't 'believe' it or disbelieve it; we contemplate it as one would a hippogrif, leviathan, or dragon. It'ssimply there, and we don't know any answers to Why, What, or How - and so have taken a near two pages to make proof of our ignorance.

THE ROSE

All comes and goes,
The rose
Blossoms and fades away:

Gray leaps to gold,
And gold
Sleeps into gray:

And all that leaped
From clay
Is steeped in clay

But He,
The Self,
The Watcher of the Race;

The One,
The Witness,
Knower of the Plot;

Who bears life
As a mask
Upon a face,

As rock
In flood
He goeth not.

Though all else goes
Life and Death is He,
Death and the Rose.

(James Stephens)

- RECORDINGS OF THE TRUMPET VOICE -

We have long held the opinion that the trumpet voice, especially when given in full light, is one of the most convincing of spirit phenomena. Any school boy can devise sufficient control of the medium. If the lips are taped sounds can be uttered, but never with clear and normal articulation; a pencil can be held cross-wise in the teeth, and there is also a simple instrument with a mouth-piece which gives adequate control. Then there is the clear localization of the voice inside the trumpet, in a quite unmistakable manner, and the smooth and easy change from one voice to another, usually with a little click in between, as when one hangs up a telephone receiver, the distinctive tones and manner of speech. If the 'ventriloquest' ever lived who could do this with his lips taped and mouth stuffed with cotton, we have yet to hear of him. We recognize, of course, that the vocal cords of the psychic are sometimes involved in the phenomenon, under any conditions, but that involves an entirely different question and has nothing to do with fraud.

We write the above, because we have just been listening to recordings of a number of trumpet voices, belonging to a friend in whom we have complete confidence; also we know one of the two mediums concerned, and have heard a number of the communicators at other seances. The owner wishes these records could be put to some good use in the cause of enlightenment - and so do we. Of those we heard, one was a good record made by Marie Dressler, with Will Rogers chipping in and there was one by Ingersol and one by Houdini. Also there appeared vocally Mrs Fillmore (one of the founders of Unity), the Reverend Cotton Mather, Charles Lindberg (father of Col. Lindberg), and one Guamotazin, last Prince of the Aztecs and nephew of Moctezuma (there's a statue of him in Mexico City). Marie Dressler has found a life worth living - a 'real life' on the 'other side.' Houdini admitted that some of his feats were performed by psychic or occult means, and that he did dirt to Walter at the Margery seances. He adds that he succeeded, after his death, in transmitting the code message to his wife, and as a matter of fact, her affidavit has been printed. Cotton Mather explains that the witchcraft of his day was really an outbreak of psychism, and regrets his own part in the persecutions. Charles Lindberg Sr. makes interesting statements about the famous kidnapping (but no use paging the F.B.I.). And Guamotazin, in heavily accented English, finds it incredible that men of our time should question the existence of a God whom all simpler peoples have known and worshipped.

Think what you will of these mysteries. Some of these voices are identifiable, others have too long been stilled. For ourselves we say (not hastily, but after three decades) that living personalities speak in them. All spirit phenomena doubtless have been, and still are fraudulent on occasion - and on occasion they have been and are as genuine as the sunrise. For the phenomenon of trumpet voice at its best, the whole muggy scepticism of orthodox psychology, official science, fanatical religionism, and popular ignorance has not a single intelligible syllable of explanation. Though only the slow processes of time (not any propaganda on our part) can remedy this, in the end the truth of it will be as common to human thinking as root to plant, or sunrise to new day.

Scientific people are monistic, the monism is one of 'physical' nature, so when the parapsychologist digs up happenings that that do not fit into the scheme of physical causation he is accused of dualism. This point is made by Dr.J.B.Rhine in his editorial in The Journal of Parapsychology for December. Dr.Rhine refuses the various philosophic "escapes", as being "untested speculation", then finds a semi-philosophic possible escape of his own. Body and mind represent two actually existing systems, and we know that they interact; well then, there simply must be a unifying system "somewhere in the background". There is, there must be "a common system of energetic determinants not yet known to science" - and 'we need not think of it as undiscoverable.' This concept may be called Relativism, and we can also have relative monism and relative dualism, which are exactly the same thing.... We make bold to agree with Dr.Rhine in this neat bit of foot-work - and also to point out how impossible it is for the psychologist to eschew philosophy or the physicist his metaphysics.

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Table of contents for Mind Digest, January, lists some 36 articles, plus editorials and reviews. Those which in our opinion might especially interest RR readers are Conditions in Telepathy, by Dr.Bruno Furst; Spiritualism, by Dr.R.W.McLain; Reading the Brain's Secrets, from the American Weekly; and Cancer, its probable Cause and Cure, by L.Squire-Tucker, M.Es.Psy. Perhaps we should add the first half of Power in the Word, by Gardner Hunting. The articles on Spiritualism and on cancer are remarkable not so much for the factual material they contain, as for the enlightened and open-minded attitude of the authors, and their courage in taking a stand likely to infuriate both religious and medical orthodoxy. It is refreshing, for instance, to hear the medical profession told bluntly that the M.D.'s would do well to cooperate with mental and psychic healers - especially in cases where their own efforts are useless.... The doctors have recognized the mental factor in disease since the days of the first sugar pill, and have now grown most explicit and emphatic about it; the point is, they are (nearly all of them) incapable of handling the psycho-approach themselves, yet angrily resent the efforts of even the most competent mental healer... As for the patient, his object is to find relief and cure, and the indignation of the M.D. is not likely to divert him from any source of real help, no matter how non-scientific and unorthodox it may be.

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'The great field for new discoveries is the unclassified residuum.... the dust cloud of exceptional observations and irregular occurrences around the accredited and orderly facts of every science. (It is) only the born geniuses (who) let themselves be worried and fascinated by these outstanding exceptions, and get no peace until they are brought within the fold. Your Galileos, Galvanis, Fresnels, Purkinjes, and Darwins are always getting confounded and troubled by insignificant things. Anyone will renovate his science who will steadily look after the irregular phenomena.'

William James (The Will to Believe).

Prediction for January contains Experiments in Telepathy (Prof. S.G.Soal, M.A.,D.Sc.) -- Houses of Obsession (Elliott O'Donnell) -- Frank Lind's Occult Case Book -- Psychic Evidence of Life After Death (Arthur Lamsley) -- Our Thought Barrage (Arthur Prince) -- the usual sections on palmistry, astrology, dream interpretation. There's just enough first class stuff in this magazine so that one can't afford not to take it - like the first two articles mentioned above. And that reminds us, we want information about Tree Obsession, and/or relationship of trees to recurrent obsession cases in particular houses, or to a succession of tragedies occurring in a given house, or place. We particularly want to know about beech trees - their reputation is most evil, and the 'octopus' variety worst of all. We have access to books on the tree-lore of primitive peoples, but very little genuine occult investigation. There is a possible connection with poltergeist phenomena..... Geoffrey Hodgson told us once, the great redwoods are beginning to develop a dim type of consciousness... To clairvoyant vision, a tree is a fountain of living light, its aura a garment of fire celestial... It is not all fantastic to suppose that these great forms and centers of energy, evolving toward consciousness, may sometimes have their share in strange psychic happenings. (Prediction, Link House,24, Store St.,London, W.C.1. 9/6 or $2.00 yr. Or,Bobbutt Agency).

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Journal of the American Society for Psychical Research for Jan. has Paranormal Phenomena and Culture (Victor Barnouw) -- Excerpts from Unpublished Sittings of Dr.John F.Thomas Pointing to his Coming Death (Edmond P.Gibson) -- Progress Report on Further Sheep-Goat Series (Gertrude R. Schmeidler).-- A case history -- correspondence -- two book reviews. These last named are for What is Hypnosis, by Salter; and Poltergeist Over England, by Harry Price. And an obituary note for Frederick Bligh Bond (The Gate of Remembrance), whose death is a notable loss to psychical research and to archeological studies.

Anyone who thinks the Poltergeist is not a prominent citizen, well and unfavorably known, should read the book referred to above. We have long maintained, and have pointed out in the Round Robin, that poltergeist activities should be carefully studied, not so much with hope of finding the cause, as from the standpoint of theoretical physics. Naive reflection would assume that when phenomena occur which contravene every established law of physics, all physicists, discerning a chance to learn something, will pounce on them with cries of joy. What actually happens, of course, is quite the opposite. Rarely indeed will any physicist admit that these scandalous happenings take place at all - or, if they do, any real scientist could unmask the trick - or, if he couldn't, they are simply 'wild' phenomena, freak happenings, no laws to govern them, no pigeon-hole or stick-file for them. Apportation, teleportation, matter passing thru matter, things materializing and vanishing, mysterious fires, air-borne bricks, showers of roses and camel dung, talking mongoose (mongooses? mongeese? sorry we got into that subject!) - all that stuff isn't physics, brother! Folklore, nightmare, tricks, lies, delusions maybe, but not physics! Well, we recommend Harry Prices's 400 pages of these abortions of Nature, plus his six page bibliography of further and similar monstrosities, for the pious consideration of all true believers in the spurious sanity of this insane world.

'It is not sufficient to base your faith in immortality upon the existence of the spirit world alone. All that the existence of spirits proves, is that there is another plane of consciousness.'. The existence of spirits is comforting, but they are part of a reflective plane as bewildering as a dimly lighted hall of mirrors - reflections, and reflections of reflections. Many of these phantoms, real enough in themselves, are but shells - ghosts of ghosts.'

So writes Marshal South, in January CHIMES - to which we add that the most rigid proof of survival would not touch the idea of immortality at all - and that 'eternal life' is undemonstrable (since no one has lived forever, or ever will) - and that all such expressions are time concepts anyway, and time is an unfathomable mystery - and that no philosophical-religious thinking can make any sense out of "immortality" as the word is popularly used..... Marshal South's 'Hall of mirrors' is called the Treasure House of Images by the Qabalists - a finely descriptive term .

New York Spiritualist Leader is a"weekly news digest of psychic science facts", usually six pages, about 8 x 11", contains many news items and examples of curious phenomena; we commend it particularly because it carries on a campaign for reasonable test conditions at all seances and is a fearless hunter-out of frauds. Spiritualists should subscribe, and so should PR investigators - simply because one never knows what will turn up next. (Box 852 Grand Central Annex, N.Y. $2.00 yr., .25 mo.).

Sunflower for January has Abraham Lincoln; Practical Mystic - True Psychical Experiences- The Psychic Faculty and its Unfoldment in the Home Circle - an article on William Blake - editorial on the present anti-spiritualist newspaper campaign - book list, and "books wanted" - other worth-while features. (12 pages. 15 No.Maryland Ave.,Atlantic City, N.J. Bi-monthly, 2 yrs $1.00)

"Heretofore the major business of mankind has been to 'make a living'; in the days before us it will be that of 'making a life'. Not physical necessities but the soul's requirements will be man's prime concern in the new era." Thus, Theodore Heline, editor of New Age Interpreter. The policy of this magazine seems to be, to assume the intelligence of the reader - that is to say, its I.Q. is distinctly above the average. And the book reviews are worth while. "Similarity of vision and likeness of direction determine our comradship." (Box 6133 Metropolitan Station, Los Angeles 55, Calif. Yr.$1.50)

Power and Importance of Memory, by A.H.Glover, is title of an article in December Rosicrucian (Oceanside,Calif.) 'People who die as children do not have to complete the entire cycle of the heaven worlds, but return to earth with the same minds and desire bodies - in such cases they often remember the past incarnation' is one of many interest-points of doctrine set forth by the writer. Mrs Max Heindal is the Editor. (Monthly, $2.00 yr.)

We have spoken elsewhere of certain recordings of 'trumpet voices' in which we had confidence. Some of these we have transcribed (painfully, in our well-rusted shorthand), and propose to print one of them in each issue. It's too bad that we can't get the tone, the manner, the individual stle of speech into print also - it is a truly instructive experience especially for those who, never having studied this kind of manifestation, are convinced that it is wholly fraudulent (super-ooper ventriloquism of magical efficacy), or else some weird performance of 'split personality', or even impersonation by evil spirits... We know there is a good deal of fraud and delusion, but "so what?" There are counterfeit dollar bills, too, but we go right on taking in a few good ones, laus Deo! There are reasonable test conditions, and there is also 'commonsense' even in seance phenomena. We sometimes define illuminism as 'enlightened common sense', and think it should be mixed in even with critical and technical judgments. Example: we refuse to accept, offhand, that the plumber is a reincarnation of Captain Kidd, or the milkman obsessed by Lucretia Borgia and bent on baby poisoning... though both of them, like you and me and dust specks and stars, are cosmic mysteries and quite unexplainable in their true essence. Well, to return da cappo, we propose to print a few of these post-mortem remarks of distinguished persons, making them short enough to be easily skipped by the borees... As a final thought, the owner of these records is going to have the best of them reproduced (on other records), and will then offer them at a modest price. This means nothing to our own thin bank book, but we tell you about it, because we know the persons and circumstances, and accept the records as well worth while, and because a printed transcription is no real substitute for the living voice. But from what we do print you can get an idea of the content.

Mrs Graham (New Mexico) sends us a clip from the Chicago Daily News of October 20, 1944; it's a column by John Craig about the Shaver Mystery, rather old stuff by this time, but giving the basic facts. In September 1943, Raymond Palmer, editor of Amazing Stories (scientifiction) began receiving a barrage of letters from one Richard Sharpe Shaver, steel worker in Barto, Pa. In a year, more than 200,000 words. Shaver maintained (still does) that he spent 1931-1939 living with a lost race beneath the surface of the earth, says they are descendants of the Lemurians. Palmer, scenting fish, made inquiries, soon found that Shaver's wife had spent seven years hunting for him, finally got a divorce. Shaver, producing 'literature' like a whole battery of Balzac's, insists a Lemurian got hold of him right in his home town of Barto, took him to underground cities - some only ten miles under, others clear to the earth's center - claims he has learned of three such cities (epicenters, Virginia, Michigan, Tibet), brought back the alphabet used and various revolutionary scientific ideas.

That's the gist of the News article; since it was written the whole affair has gained momentum - it would take a whole issue of the Round Robin to give a synopsis of it. We understand that it is being exploited, not only by A.S. magazine but by other persons also. Some of the publicity is legitimate, but from our present knowledge it is probably undesirable and even dangerous. We say this with all possible seriousness and emphasis. Let the Deros alone. Above all, do not try to reproduce any type of apparatus or 'machine.'

Mrs H.M.Plemon (Long Beach) has a tale to tell. Her sister was ironing, and Mrs Plemon was sitting in a chair talking to her, and touching the table used for the ironing. And the chair legs sank down into the linoleum floor covering. Nothing was noticed at the time, but next morning there were the four holes, just fitting the chair legs, and about 3/16" deep. This was about twice the thickness of the linoleum, so the floor was penetrated also. Linoleum not broken, but looked as if pressed down. Then, between the chair and the windown, two other sets of four holes each, exactly similar in size and arrangement to set number one. Linoleum new, inlaid, hard and not dented when the electric iron was dropped on it. The same effect was repeated, as to the penetration by the chair legs, when the conditions were repeated exactly.

Further items: the chair legs had metal gliders on them. There were no results if Mrs P. did not touch the table. Sitting elsewhere in the room produced no results. The electric iron had to be in operation. There was no sign of burning. Dr Franklin Llewis, Los Angeles physiologist, came, saw, warned that the phenomenon was rare and dangerous to experiment with; doubtless correct but we could have guessed that for ourselves.... We're intrigued by the other sets of holes where the CHAIR was not. Don't tell us they were there 'all the time' because new linoleum is to women as chick to mother hen - and even the first scratch is noticed, to say nothing of eight sizable holes. But if you have the answers, tell Mrs Plemon about it; she's at 59 Atlantic Ave. When it's all settled, tell the RR editor.

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"Those electrical ghosts! Why aren't they front page news?" That's from Mrs Graham (Ruidoso, New Mexico) about Vincent Gaddis's article in last RR. She also has, or used to have what she calls a "ghost worth knowing" - a voice which gave her tips on investments just when she was wakening; she called him Mr Cohen (most appropriately). We mustn't forget to add, she thinks last issue of RR was a honey.

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Mrs Mary Hyde (Alexandria, Va.) sends us notes and extracts from This Egyptian Miracle, by Frederic H.Wood. Psychic communications and reconstruction of Egyptian life, and pronunciation of the old language. This book should be very much worth while. Trying to see the spiritons leads Mrs Hyde to speak of three kinds of lightsshe sees - points, blue lights, silver lights. The blue lights in particular "always bring attention to something". That's an idea supported by Dr Haley, too - that lights are very often signals, warnings, signs of the presence of Guides or other spirits trying to communicate. And there's enough data to build up an impressive argument. We believe, too, that lights often herald the beginning of clsirvoyance.

Mr W.H.H. sends us a memo. about Vitic experiments - carbon and magnet. They do not make him wakeful, produce pulsations in the hands, have some other physiological effects worth further observation.

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Dr Hereward Carrington, Author Vincent Gaddis, E.C.Krieger)research), Hugh Lynn Cayce (A.R.E. Director), Jack Tate (research), David Dagmar (Editor), Mrs Lotreck, Mrs Graham, Mrs Hyde and a score of others have written us approvingly; many have promised articles or material.

Round Robin

- THE WELL -

" To use my time I once more examined everything very carefully. I had not yet explored the wall and leaned over it. It was built around a vertical shaft. I looked down. It seemed to be enormously deep. I strained my eyes. Down it went, and seemed to disappear in the bowls of the earth. If I threw down a good sized stone about ten pounds in wieght I could ascertain its depth, I thought. The City was so tidy that not a single stone covered the ground. I had to walk at least five minutes to fetch a few good sized stones.

I threw one of them down the shaft and listened. Ten seconds passed and there was no sound. Twenty, thirty, forty, fifty seconds passed and yet no sound came. I threw down a second heavy stone and leaned over the wall. There was no sound at all!

I walked toward the mountain-side a second time and fetched a big stone weighing at least twenty pounds. I pulled out my rubber boat and with the help of strings turned it into a large ear-phone, fastening to the wall of the shaft, the wide opening turned downward.

I then threw down the heavy stone and listened through the ear-phone with the greatest attention. Ten seconds passed, then twenty, then thirty! No sound yet! I was in the greatest suspense. After about thirty-five seconds I heard the sound of the heavy stone as it tore savagely along the walls of the shaft. The brushing against the wall continued for several seconds, but by the fortieth second it had not yet struck bottom. I listened for another minute but did not hear the faintest sound.

Surely this was an interesting object of study, and I walked once more to the mountain-side and returned with a piece of rock weighing a little over thirty pounds. At that moment a Tibetan ran up to me from one of the staircases, saying:

'My lord, our guest, you are respectfully requested not to throw stones into the shaft.'

He looked at me icily with his glassy eyes and walked away.

.....

It was dark night when we passed the circular wall surrounding the shaft in the center of the Holy City.

'This shaft must be very deep,' I observed.

'How do you know it is a shaft?' asked Narbu.

'I have explored it a little,' I answered.

He seemed greatly surprised.

'It is immeasureably deep,' he observed.'but no one except the Prince of Light and a few of the highest Initiates knows where it leads to. Anyone who would find out where it leads to and what it is used for would have to die... There are such secrets.'

'Who would kill him?'

'No one. He would die automatically the following night.'

(Darkness Over Tibet. T.Illion.
pp 101-102; 140-141)

Round Robin

Book Publications in Psychical Research and Spiritualism in Wartime

(Reprint from The Journal of Abnormal and Social Psychology, Vol.37; No.3, July 1942. Approved by the Stanford Committee on Psychical Research, and presenting work done by Douglas G.Ellson while holding the Stanford Fellowship in Psychical Research).

TABLE I

Titles listed for the United States in five year periods from 1891 to 1940.

PR indicates Psychical Research: S for Spiritualism; PSY for Psychology. Percentages are based on the total number of titles on all topics.

Years- 95	PR	Pct	S	Pct	Psy.	Pct	Total.
1891 - 95	1	.004	10	.041	41	.167	24,618
1896 - 00	6	.022	7	.026	36	.132	27,194
1901 - 05	3	.007	26	.065	46	.114	40,242
1906 - 10	25	.050	33	.065	106	.210	50,384
1911 - 15	27	.048	52	.093	231	.413	56,000
1916 - 20	58	.124	136	.291	186	.398	46,758
1921 - 25	35	.079	107	.241	264	.594	44,416
1926 - 30	23	.048	58	.120	405	.840	48,214
1931 - 35	28	.063	40	.090	471	1.061	44,398
1936 - 40	44	.081	48	.088	420	.772	54,383

TABLE II

Number of Titles Listed for Great Britain

1891 - 95	3	___	0	___	23	___	no record
1896 - 00	7	___	1	___	32	___	no record
1901 - 05	7	___	5	___	29	___	no record
1906 - 10	12	___	11	___	38	___	no record
1911 - 15	16	.028	7	.012	64	.111	57,562
1916 - 20	54	.121	70	.157	80	.179	44,622
1921 - 35	42	.070	14	.023	151	.251	60,050
1926 - 30	53	.075	18	.026	162	.230	70,487
1931 - 35	56	.073	14	.018	167	.219	76,282
1936 - 39	20	.041	6	.012	118	.241	48,862
1936 - 40	25	___	8	___	148	___	61,078

The figures give a comparitive picture of the titles published in the three subjects. No special inferences can be drawn, but it is interesting to note "the large but temporary increase in the number listed, in both tables, for 1916-20", which includes the last three years of the first World War.

Psychical Research Organization Expands Program

(The following communication, under the above title, was received from Mr Hugh Lynn Cayce, who has now resumed his position as Manager of the Association for Research and Enlightenment, at Virginia Beach, Vir.)

Withe the death of Edgar Cayce in 1945, the Association for Research and Enlightenment set about a complete revamping of its program. During the years of its study and compilation of the daily psychic readings given by Mr Cayce, the emphasis of the work was upon serving individuals through the readings and completing the records and reports on each case.

The organization is now faced with the responsibility and privilege of presenting the information on a wide variety of subjects contained in over twenty thousand individual records and reports in its files, secured over a period of fifty years. While this information is primarily concerned with accurate physical analyses of human ills and the reports of treatments followed by physicians in all schools of healing, there are thousands of readings on such subjects as reincarnation, vocational guidance, laws of psychic phenomena, unusual historical records, etc.

A membership, publication, lecture study group and radio program is now being planned which will enable the Association to place before the public everything which has been found to be helpful in the experiences of thousands who have been benefitted through the readings.

The revised edition of There is a River, by Thomas Sugrue, published by Holt & Co. is attracting attention, and other items such as A Search for God (book); Auras; Meditation; Am I My Brother's Keeper? (pamphlets) are providing follow-up material for those who have read There is a River or have had readings.

Regular publications, the Bulletin, Weekly Extracts from the Readings, and the Secretary's Diary Letter keep members and friends advised of developments.

Involved in the expanding program which will be announced in brochure form early in 1946, is an Advisory Research Board of Physicians, and the Edgar Cayce Foundation, which will concern itself with indexing the records, and extracting material under subject headings.

The Association for Research and Enlightenment, Inc., is a non-profit organization, chartered in the State of Virginia. It serves its members and through its members all those interested in the broader aspects of modern mysticism and psychical research.

H.L.C.

The Editor in Chief of all the Association publications is the well-known author Thomas Sugrue; the editorial staff consists of Gina Cerminara, Ph.D., Hugh Lynn Cayce, Dorothy Gladys Davis, Harmon H. Bro.- for the Bulletin. Monthly, $2.50 a year, copy .25. Address Edgar Cayce Publishing Co., Inc. Virginia Beach, Virginia.

ADDRESSES and other information concerning various magazines, usually printed on this page, will appear in alternate numbers hereafter.

The following booklets are for sale by TALK OF THE TIMES, Box 1467, San Diego 12, California.

GEOMANCY - The art of divination by the element of earth. This is an ancient and curious divinatory mode, easily learned and highly esteemed by many students. There is no other separate treatise on this subject now in print. Compiled by the Round Robin Editor. Size 8 x 11", high-class mimeo.work. 24 pp. $2.00 a copy; 2 copies $3.50.

LETTERS TO A SOLDIER. 4th printing. A simple and direct explanation of what happens at the moment of death. The second of the two Letters contains a simplified summary of occult and spiritistic teachings. Compiled by the Round Robin Editor. 5 x 8", 35 pp. mimeogrpahed. $1.00, 3 copies for $2.00.

THE BOBBITT AGENCY, 1609 Tenth Ave. No., Nashville 8, Tenn." We accept subscriptions for any magazine or paper, published anywhere, at publishers rates or less." Send in the name and address of the publication wanted, your own name and address, and the money; the Agency will do the rest. Particularly useful in ordering foreign publications. If you have trouble with shilling and francs, ask your postmaster, or send the Agency enough to cover and ask them to refund and surplus. RR inserts this notice gratis, because of the many requests that come to us, especially for foreign publications.

Life Beyond Death in the Beliefs of Mankind, by James Thayer Addison. Houghton Mifflin Co., 1932 309 pp.

Houdini and Conan Doyle. B.M.L.Ernst and Hereward Carrington. Boni, Inc.,N.Y. 1932. "The Story of a Strange Friendship." 249 pp.

Both books slightly used, good condition. $1.00 each. Address the Round Robin.

The TALK OF THE TIMES. A Scientific-Religious Publication. About 40 pages. The January issue contains articles on the ancient Mayas, Egyptology, Astrology, Astronomy, science, world affairs, and a critical review of the LIFE magazine article on the Great Pyramid. F.E.Rogers, Editor, Box 1467, San Diego 12, Calif. One year, $3.00; 6 months,$2.00

Repeated requests for information concerning the Pentagram Ritual (Star Ritual) have led to the preparation of a small booklet, soon to be mimeographed; exact size and cost not yet determined. This for the information of those who have inquired.